UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Tradition of Liberty

By JOHN HAYNES HOLMES

National Community Church Conference

By R. CARL STOLL

A New Memorial Day Service

By B. D. COHON

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XCI THURSDAY, JUNE 21, 1923 NUMBER 17

"The work of Tolstoi represents the reassertion of a certain awful commonsense which characterized the most extreme utterances of Christ. It is true that we cannot turn the cheek to the smiter; it is true that we cannot give the cloak to the robber; civilization is too complicated, too vain-glorious, too emotional. The robber would brag, and we would blush; in other words, the robber and we alike are sentimentalists. The command of Christ is impossible, but it is not insane; it is rather sanity preached to a planet of lunatics. . . . It is not the plain facts of the world which stand in the way of (the Sermon on the Mount), but its passions of vanity and self-advertisement and morbid sensibility. It is true that we cannot turn the cheek to the smiter, and the sole and sufficient reason is that we have not the pluck. Tolstoi and his followers have shown that they have the pluck, and even if we think they are mistaken, by this sign they conquer. Their theory has the strength of an utterly consistent thing. It represents that doctrine of mildness and non-resistance which is the last and most audacious of all the forms of resistance to every existing authority. It is the great strike of the Quakers which is more formidable than many sanguinary revolutions. If human beings could only succeed in achieving a real passive resistance, they would be strong with the appalling strength of inanimate things—they would be calm with the maddening calm of oak or iron, which conquer without vengeance and are conquered without humiliation. . . . The Christianity of Tolstoi is, when we come to consider it, one of the most thrilling and dramatic incidents in our modern civilization. It represents a tribute to the Christian religion more sensational than the breaking of seals or the falling of stars."

—Gilbert K. Chesterton.

Mr. H. G. Wells, in his presentation of Utopia in his fascinating new novel, "Men Like Gods," has something to say about honest speech and open expression of opinion. In this ideal land, where intellectual and spiritual life had reached a development utterly unknown among Earthlings, everything was "subject to free criticism" (page 282). Says one of the inhabitants, "People speak very plainly here, and criticism is very searching and free." The Utopian was in nature no perfect person; his exalted standard of knowledge and character had been attained not by some miraculous inward transformation, but by education and much self-discipline. And first among the elements in this process was this plain speaking and free criticism in which everybody indulged. "We learn to search our motives before we praise or question (page 282), for, if not self-detected, these motives would be sure to be detected by the close scrutiny and frank revealments of others." Again, speaking of art, this same Utopian explained that "often art criticism is very bitter here." Unfortunate, if really "bitter"; but did Mr. Wells really mean "bitter" so much as frank, rigorous, plain-spoken? At any rate, we are given to understand that men spoke their minds in this Utopia. And, strangely enough, the result was not dissension, fear, hatred, malice, war, but trust, confidence, goodwill, happiness and peace. And why not? For what do we need so much, to the end of concord, as simple honesty with one another? Surely, the new psychologists are right in their doctrine of repression. If we hide and cover up and bury away the thoughts that arise in us, we poison ourselves, and, by our hypocrisy, poison others with whom we come in contact. But if we are what we are, if thought leaps frankly into speech, then, like flowing water, we purify ourselves, and by so much keep clean our world. We think Mr. Wells has followed a sound instinct in making Utopia a place of plain speech. And we like the name of the character who explains these things—Crystal!

Slowly, one by one, the madnesses of the war and post-war period are being done away. Here comes the Supreme Court, for example, with a decision that ends at once and for good, all the senseless and tyrannical laws that were passed in 1917 and later, forbidding the teaching of foreign languages in public, private and parochial schools. In no less than twenty-one (21) states of the Union, we are told, such statutes were enacted. They were aimed, of course, not at French or Spanish or even Russian, but at German. To know the language of the "Hun" was to be suspect; and to learn this language was to expose oneself to the immediate danger of being converted to the German cause. Now comes the Supreme Court, in reversal of we know not how many lower courts, to declare that laws of this kind constitute an unwarranted restriction upon the liberty of the individual, and to lay down the common-sense principle that "mere knowledge of the German language cannot be regarded as injurious." Surely we are getting sane again; and by this very token are we being made to see what infernal and contemptible idiots we were during the war. And not merely idiots, but cowards also! For no nation could have yielded to such panic action, had there been an ounce of courage anywhere! Surely if the American people were ever "shown up good and plenty," it was by their own conduct during this period of hostilities. The one comfort is that we are beginning at last to hate ourselves, to wipe out the record of our ignominy, and to climb back again into sanity. We are repenting

—and this means that we are not wholly lost! An incident of the Supreme Court decision, as amusing as it is amazing, is the fact that Justice Holmes joined with Justice Sutherland in registering a dissenting opinion. What explanation is adequate for such an oddity!

A short time ago a group of distinguished clergymen — Catholic, Protestant and Jewish — accepted an invitation of Secretary of War Weeks to join him in conference on matters pertaining to the welfare of the army. At the close of the conference, after paying the usual tributes to peace which mean nothing, these reverend gentlemen denounced disarmament ("Peace among all the nations of the earth is a sacred mission to which America has devoted herself and her resources. To pursue it unarmed and undefended would be the quickest way to invite war"); lauded the army and navy ("The army and navy of the United States have always been essential to the life and welfare of the republic"); and derided pacifism ("We deprecate any attempt made under the cloak of religion and in the name of a false pacifism, to deny the support of the churches to the well-being of our army and navy"). These, mind you, are the utterances of clergymen, the official spokesmen of religion! Now let us suppose that a conference of militarists had been gathered in Washington by the Honorable Secretary of War! Let us suppose that these men, like the clergymen, had been asked to formalize their convictions in matters of war and peace. How differently, we ask, would the militarists have expressed themselves from the way the religionists expressed themselves? Would not these militarists have gladly said the words which we have quoted, and found them an entirely adequate pronouncement of their views? We believe that these resolutions passed by our religious brethren, with certain minor changes, would have met the needs of any crowd of Prussian junkers that ever assembled to advance the interests of armed conflict. Indeed, did they not please Secretary Weeks? What further test is wanted—or needed? Which raises the decisive question as to what the church and its ministers are doing in the world anyway! But need we ask! Why look further than the reports of this conference for a perfect explanation as to why the churches accomplish nothing in the cause of peace? "Religion," says the New York *World*,

> might save civilization by preventing another slump into the chaos and madness which accompanied and followed the European conflict. But this cannot be done by a religion that gets behind opposing armies, fights on both sides and splits 50-50 on international disputes. Such a faith cannot save civilization, cannot even save itself, for it will go down with the fall of the civilization of which it was a part. The religion that is to save civilization must prevent war, must stand in the way of war altogether. The Occident cannot afford to worship a god of battles.

We are glad to see so influential an organ as *The Nation* denouncing Mr. Frank Munsey's recent purchase and destruction of the New York *Globe*, one of the few outstanding liberal newspapers of the country, as "a civic crime." We have long thought of such an action as this as partaking of the nature of a "crime," and have wondered how long the public would tolerate such offense. What is a newspaper any way—a newspaper, for instance, like the *Globe*, founded in the eighteenth century and thus the oldest in America, and always, through all its many years, a leader of enlightened and free opinion? Is it a mere piece of property, to be bought and sold—to be broken up and cast aside, like an old automobile, if the owner so desires? Or is it something in the nature of a public institution, like a college or a library—property, if you will, in the sense that it has a money value, but property also in which the public has an interest which cannot be denied? For ourselves, we think that the college analogy is to the point; and feel, therefore, that the destruction of a newspaper like the *Globe* is an act not altogether incomparable to what may be imagined as a destruction of Harvard or Yale through purchase by parties interested in Columbia. At any rate, we plainly have in this wanton ending of the *Globe's* existence, a magnificent triumph of exactly those most sordid aspects of commercialization which stand as the one great menace to American journalism, and thus to free and intelligent American public opinion, today. Mr. Frank Munsey, in the interests of money, nothing less, has now assassinated three great newspapers—the *Herald*, the *Sun*, and the *Globe*. The names are preserved, but the journals are gone. What are we thinking about Mr. Munsey, and what are we going to do with him and his like?

A special sessions court in New York City has decided that "The God of Vengeance" by Shalom Asch is an indecent play, and Harry Weinberger, the producer, and certain of the actors who appeared in the production have been fined for offering it on the boards. Practically every newspaper in the metropolitan area has accepted the suppression of the piece as a "victory." That is, they contend that the fact that a policeman may bring a play into court and secure the conviction of those responsible for its appearance is proof that no other form of censorship is needed. It seems to us that the whole business is to be deplored. In the first instance, "The God of Vengeance" is not an indecent play; on the contrary, it is a preachment against indecency. In the second place, there is no evidence that the twelve men selected to serve as a jury in the court procedure were qualified by training or natural sympathy to judge a work of art. Thirdly, no proof was given that the morals of New York were injured by the play; the city is certainly no worse than it was before the production opened. Finally, it was unfair to suppress "The God of Vengeance" while "The Demi-Virgin" and "The Rubicon"

—plays which *are* somewhat indecent—are allowed to proceed without interference. There is an issue of personal character, also, in the matter. Anyone who knows Harry Weinberger will understand that he is not the man to produce a really immoral play of any kind. He is a social crusader, a humanitarian with highly developed ideals, a friend to all liberal and radical movements. Perhaps it was just because he produced "The God of Vengeance," because of its social value that he was prosecuted. If the play had been merely a suggestive bedroom farce, it very likely would have escaped official notice.

Whatever may be said about the subserviency of professors in universities and colleges to the wishes of special interests represented on their governing boards no one can deny the growing interest on the part of students on the fundamental problems before us today. The formation of liberal clubs in many colleges and universities for the consideration of these problems and the organization of the inter-collegiate National Students Forum is not only indicative of this interest but also is a sign of the increasing desire on the part of students to have a part in the real life of the world. We have no doubt but what there is a larger number of students than ever before who are doing their own thinking. College presidents can turn out the electric lights in their halls but they do not have the power to control the light of their minds. We quote the following editorial from *The Daily Iowan,* the student paper of the University of Iowa, as an excellent illustration of this growing independence of thought among college students. Our readers may not agree with what the writer says. But that is not to the point we have in mind. When college students begin to think and then to talk about the real problems of today we can take hope for the morrow. The editorial is on "the American Caste System."

In India society is divided into four horizontal levels, the priestly (Brahman), the warrior (Kshatriya), the husbandman (Varsya), and the servile (Sudra) castes. In our own more material society, caste distinctions are differently organized, but hardly less specialized. Measuring from the bottom up in our American caste system are the alien, the peasant, the professional and the moneyed castes.

The lowest caste, the alien, popularly named Dago, Wop, Bohunk, nigger, and classified for all social purposes as the dirty foreigner, performs the crude hard work in mine and factory. Above the alien is the American peasant, dressed in overalls or an apron and a blue work shirt on week days, who works with his hands, but who has arrogated to himself the pleasanter physical labor on the grounds of his native birth. The mental occupations are filled by the professional caste, parasites on the complexity of modern society and sycophants to wealth. The highest caste, the moneyed aristocracy, lives on the income from the ownership of property, not from service; they are parvenues in art and octopuses in business. This is our American caste system.

The system is largely hereditary. No man rises above his caste without a bitter struggle for social recognition. Intermarriage between castes is frequently punished by social ostracism. Pollution by contact does occur, but even if a formal purification ceremony is not rigidly observed afterwards, the polluted one proclaims distinctly to everyone that he has been polluted. All four castes pay lip homage to the word democracy, the man who practices it is feared, and at the slightest violation of any other social taboo, is made a Pariah in society.

The whole caste system is well organized, and by social practice and convention it is maintained.

Robert Dunn, recently back from Russia, is the latest witness to rise up and declare that there has been no persecution of religion by the Soviet government. In a remarkable article in the *New Republic,* he points out that there have been outbreaks against the church by young Communists eager to get rid of centuries of superstition and spiritual slavery, but that the government has in no case assailed the church except for political offenses. More remarkable is the testimony of Bishop Blake, as given in the New York *Evening Mail.* He states, from his personal study of the situation in Russia, as follows:

The Soviet government at present appears to be tolerant toward religion, and friendly to churches that confine their activities to spiritual service for the people; but it is aggressively hostile to ecclesiastics suspected of counter-revolutionary activity against the government, and has suppressed them with a strong hand. The Methodist Episcopal church carried on its work during the entire revolution without interference from the government. Its work in Petrograd today is more prosperous than ever.

The number of witnesses who have testified of late about religious conditions in Soviet Russia is remarkable. Still more remarkable is the agreement of these witnesses as to the essential facts. Mackenzie, Borders, Hartmann, Blake, Holmes, Dunn—all affirm that the state is not persecuting the church, that religious services are open and free, that church edifices are undamaged, that priests are arrested and punished only when convicted of political conspiracy against the government. These are the facts! Yet we haven't a doubt that the lies so industriously spread abroad of late, will go marching right on!

UNITY makes no apology for returning again and yet again to the problem of church statistics. We are sick and tired, and have been sick and tired for a long time, over this business of trumpeting the great prosperity of the churches in flourishes of figures that have no basis in fact at all; and anything that we can do to expose the fraud, we propose to do. Our contention is that statistics, as offered by the churches, are unreliable; and that, when checked up by personal observation or investigation, they are proved to be unreliable. A case in point has just now come to hand! One of the studies made by the Interchurch World Movement has been published in a book entitled "The Country Church in Colonial Counties," by Marjorie Patten. The field of Miss Patten's inquiries was Tompkins and Warren Counties, New York. She finds here that the rural church is losing its grip. In Warren County, which has a population of 15,000 settled residents and an enormous summer population, nine (9) churches have been abandoned; one-third of the re-

mainder have fewer than twenty-five (25) members, and only seventeen (17) have as many as fifty (50) members. Another volume just published as part of the salvage of the Interchurch Movement — "Rural Church Life in the Middle West," by Benson Y. Landis—presents much the same picture. In Clay County, Iowa, for example, where Mr. Landis found the churches upon a somewhat stronger footing than in most parts of the Middle West, only twenty-seven (27) per cent of the people are active members of Protestant congregations. Compare this figure with the figures recently published by the Federal Council of Churches, and then ask what these figures are worth! We say what we have said before—that church statistics, as compiled by official denominational bodies, are not worth the paper they are printed on.

The Tradition of Liberty

What's a tradition worth? A good deal. It is the tradition of liberty, for example, that is the "salt" in the Unitarian church which saves it from decay. There have been times in recent years, especially since 1914, when it seemed as though this "salt" were losing its "savor." The passion of the War which seized so fiercely upon the Anglophiles of Boston, the frenzy of denominational loyalty and pride which has been whipped up with such infinite labor by the Laymen's League and other agencies, the movement for a theological definition of religion and its imposition by authority upon the individual conscience, the steady swing of the Unitarian group away from everything savoring of radicalism, or even liberalism, in the solution of industrial and social problems—these have in turn or altogether menaced the spiritual integrity of the noblest body of men and women in the Protestant world, and thus threatened it with dissolution. But all of these subversive influences have been successfully overcome or neutralized by the tradition of liberty in Unitarianism. Even the most bigoted and benighted of Unitarians have been unable to get away from this tradition. It has dogged them like "the hound of heaven." Faithless to the tradition they have been full often in these days, as in the Theodore Parker days. But it has been their one salvation that, unlike most Christian bodies, they have had something to be faithless *to!* The standard of freedom has always been *there,* as the one God, Jehovah, was always there in Israel of old, when "the children" went whoring after false gods. Once lost, or mislaid, this standard is sooner or later recovered. Like the wavering needle of a compass, fidelity swings back to the magnetic pole of truth. The heartening meetings of the Unitarians in Boston last month, are a case in point. They had the spirit of the old times. Nothing phenomenal was done, but the atmosphere was clean and the line of visibility high. A precious tradition was asserting itself again, and thus saving the church anew.

A still more striking illustration of what a right tradition means, is seen in the contrasting results of the recent Baptist and Presbyterian conventions, the one at Atlantic City and the other at Indianapolis. Both of these great bodies are badly infected with the poison of Fundamentalism. Both met under conditions which seemed to make the triumph of the Fundamentalists certain. But the Baptist church has a tradition of liberty—the liberty of the individual in matters of theological belief (*no creed!*), and the liberty of the local congregation in matters of ecclesiastical administration (*no hierarchy!*); whereas the Presbyterian church has a hard-and-fast tradition of orthodoxy. Is it surprising that, at the Baptist convention, the conservatives were routed, and, at the Presbyterian Assembly, the conservatives were to a considerable degree victorious? Distinctive influences appeared now at the one gathering and now at the other; but in both places the determining factor was tradition. The momentum of the centuries was all on the side of the Baptist liberals and the Presbyterian reactionaries. The Fundamentalist in the Baptist convention rose up with every imponderable against him; the Fundamentalist in the Presbyterian convention rose up with every imponderable for him. It was not what anybody said or did, but what everybody felt, that determined the outcome in both cases. Out of the past, in other words, there came a spirit; and "whither the spirit was to go, they went."

The issue in the Presbyterian Assembly was joined on the now notorious case of Dr. Harry Emerson Fosdick, curiously enough a Baptist preaching in the pulpit of the First Presbyterian Church in New York City. A preliminary conflict on the evolution question was won by the liberals, thanks to the high qualities of intellect and training characteristic of the northern Presbyterian body. Even the momentum of orthodoxy was unable to overcome the knowledge of educated men that the doctrine of evolution is not inconsistent with religion; and it was allowed that it was possible for a man to be an evolutionist and also a Christian. But when the opposing forces met on the question of Fosdick, which is predominantly theological and not scientific in character, the outcome was far different. Here the real temper of the Presbyterian body spoke out against the heretic, and called upon the presbytery which harbored him to take appropriate action. Coupled with this condemnation of liberal opinion, came an affirmation of "five propositions as essential doctrines of the Word of God" which revive the best days of old-time Calvinism. Presbyterianism ran true to form; modernism is cast out, and its destruction deliberately prepared.

What the result of this action of the Presbyterian General Assembly will be, it is quite impossible to say. The New York Presbytery, of course, is prevailingly liberal; it has met this same issue many times before in the case of the Union Theological Seminary, its teachers and its students. But in this case it is meeting not the protests of a reactionary minority in its own ranks, but the fiat of the national body to which it is subordinate. This transfers the fight from a particular local field, where liberalism chances to prevail, to the larger field of the denomination where the conservatives are in the ascendancy. This means that the New York Presbytery must yield to the General Assembly, in which case liberalism in the Presbyterian church is dead; or else defy the Assembly, in which case a split between the two groups in the one body is inevitable; or else, finally, convert the Assembly to its own more open and tolerant viewpoint, in which case liberalism will win its greatest victory in American Protestantism in a hundred years.

Already the liberals in the New York Presbytery are forcing the fight. Stirring challenges have been spoken by Dr. John Kelman, the successor to Dr. Jowett at the Fifth Avenue Presbyterian Church, by Dr. William P. Merrill, of the Brick Presbyterian Church, and by Dr. Henry Sloane Coffin, of the Madison Avenue Presbyterian Church, all of them men of the first order of influence and ability. The statement of Dr. Coffin is especially fine, and is printed here in full, so that our readers may see how sharp the lines are being drawn:

In the face of the action taken by a majority of the General Assembly, it is impossible for those of us who stand in the pulpits of the Presbyterian Church to remain silent, and I feel that I owe it to my own congregation and to the Presbytery to state plainly that if any action is taken which removes Dr. Fosdick from the pulpit of the First Church on account of his interpretation of the Christian Gospel, I cannot honestly be allowed to remain in the pulpit of the Madison Avenue Church, for I share fully his point of view.

The majority of the Assembly have affirmed a deliverance which sets forth five propositions as essential doctrines of the Word of God, none of which is, in my judgment, an essential doctrine in the form in which it is stated, and none of which do I personally accept and teach in that form.

I do not believe that the Scriptures claim to be "without error." The Biblical writers used the science, the historical information and methods, the moral standards and religious concepts of their time to express their experience of God. I revere the Bible as containing the record of His progressive Self-revelation, culminating in Christ, and it is for me the Word of God in so far as it accords with the Word made flesh in Christ. But its science, history, ethics and theology are no more inerrant than those of other ancient documents.

I do not find that the Scriptures proclaim the virgin birth of Christ as an essential doctrine. He is for me God manifest in human life; but the virgin birth is a first-century way of accounting for His uniqueness. From the point of view of our present historical knowledge it rests on very slight evidence. Christ is the revelation of the Father and the Savior of mankind, however He entered the world, and to exalt one explanation of the incarnation, an explanation not made either by St. Paul or St. John, as an essential doctrine seems to me unscriptural.

Personally I do not know how Our Lord was born, and I certainly refuse to teach the virgin birth as an essential doctrine.

I do not find that the Scriptures teach as an essential interpretation of Christ's death that He "satisfied the divine justice." I gratefully acknowledge that He died for our sins and that His Cross is the unveiling of the redeeming love of God, but no single interpretation adequately expresses its value, nor can be imposed upon the thought of the Church as the final explanation.

I do not find that the Scriptures teach that it was the same body in which Jesus suffered in which He rose from the dead and ascended. The narratives indicate striking differences in the character of His presence with His disciples subsequent to His death. I rejoice in the assurance that death did not conquer Him, and that He lives in power with God in the world today; but I cannot teach as essential a physical and materialistic interpretation of His resurrection.

I do not find that Jesus considered faith in His miracles essential; on the contrary, I find that He made light of such faith as compared with devotion to Himself and His cause. The accounts of the miracles must be judged in the light of the scientific ideas of His day and by the methods of our best historical investigation. Faith in them is certainly not an essential doctrine of the Word of God. Loyalty to Christ is the one essential, and more than that I cannot teach.

The issue has been joined between those who believe in Christianity as life with a living God which must be interpreted and reinterpreted by the advancing thought of mankind, and those who believe that it has been finally formulated in the thought of a bygone age. If this latter point of view becomes authoritative in the Presbyterian Church there will be no room in it for the thinking men and women of our day and of tomorrow.

Dearly as I love the Church of my fathers, I love truth and human beings more. I cannot teach what the Assembly has set forth as essential. While I will not voluntarily withdraw from the Presbyterian ministry and leave the Church to those who appear to me to misconstrue its standards and repudiate its Protestant heritage, I wish to make my own position plain.

Very different was the outcome in the Baptist convention at Atlantic City. In the great denomination represented by this gathering, the reactionaries, i. e., the Fundamentalists, are now on the defensive, and power therefore in the hands of the liberals. A dramatic episode occurred early in the meeting of the Atlantic City conclave, when Dr. John Roach Straton, of Calvary Baptist Church, New York, one of the leaders of the Fundamentalists, called upon the delegates to deny the platform to Dr. Faunce, President of Brown University, an outspoken Modernist, for his address scheduled upon the official program. No more direct challenge to the venerable Baptist tradition of liberty of conscience and speech can be imagined than this, and the convention rose to it magnificently. Dr. Straton was driven to his seat amid a storm of hisses and denunciations, and Dr. Faunce received with great applause.

This event seemed to set the pace for all the proceedings. In spite of protests, Chicago University was granted permission to choose a president without regard to religious affiliations, Baptist or otherwise. A proposal to discipline Dr. Harry Emerson Fosdick for his heretical preachments was not even attempted because it was agreed that any action in this regard "would be certain of defeat." The climax came when the Fundamentalists with unconcealed chagrin and disgust abandoned their fight for the adoption of a creed, or "Declaration of Faith." The leaders of reaction have been boasting for over a year that they would force the adoption of a theological formula by the church. They came to Atlantic City confident of victory, and therefore blowing loud trumpets of defiance and jubilation. Then came trouble. A committee

failed to take favorable action. A two-thirds vote of the convention on May 28th postponed a vote on resolutions until the day following. On the day following, nothing happened—save that the leaders of the Fundamentalists went home, and the whole movement disintegrated. Lame excuse was offered for defeat in bitter references to "the steam-roller" methods which were dominating the convention; consolation was sought in certain changes in denominational organization, which Dr. J. Marvin Dean, of California, called "a substantial victory." But it was evident that the Fundamentalists had met the enemy, and they were theirs! An "overwhelming liberal sentiment," said one newspaper, "ruled the conference"—and this sentiment had its origin in nothing so much as that tradition of freedom which was distinctive of the Baptist movement in the beginning, and has glorified it in the centuries since.

A tradition is a potent thing. We cannot escape from it even if we would. And just here, in this matter of tradition, is to be found all the hope there is today—and it is no uncertain hope!—in the churches of historic Protestantism. All of these churches, as organized on their familiar denominational lines, are hopeless in our judgment. They are dead or dying, every one. But in many of them, and these the noblest, there lives that spirit of liberty which constitutes the tradition or principle in which essential Protestantism was born. This spirit makes possible a new incarnation. It opens the way for the development of new forms to take the place of the old—of "new churches for old." It explains the appearance, right at the heart of the disintegrating Protestantism of our day, of such a prophetic phenomenon as the community church movement. All we need, after all, is that the mind of man shall be free, and his heart courageous, to meet the new challenge of the new hour. And this, in spite of all denial, we still have. We might wish—we *do* wish—that this free spirit worked more vigorously to more creative issues. We wish that creeds, hierarchies, denominational names and beliefs and organizations and shibboleths, might be dropped forthwith. But we refuse to be discouraged so long as the tradition of liberty endures, and thus holds open the road to those who, timidly or bravely, slowly or swiftly, step-by-step or all-at-once, would make progress out of a dead past and a dying present into a living future.

JOHN HAYNES HOLMES.

Jottings

Because explosions on railroads in the Ruhr occur usually in wooded sections, the French command in the occupied district has ordered that all trees be cut down for two hundred yards back from either side of the tracks. And it was only five years ago that the world was asked to lift its collective hands in horror at the way the Germans were cutting down trees in France! The law of military necessity works about the same way in one place as in another.

Mush, slush and gush are the only adequate words to describe Papini's "Life of Christ." That a serious publisher and an able translator should have combined to produce this book in this country, seems to us nothing short of an insult to American intelligence. That church leaders should be receiving it rapturously, is a terrific commentary on the contemporary state of Christianity.

Pravda, the Moscow newspaper, tells a good story of the Russian "killings." As reprinted in the June *Arbitrator,* it runs as follows: "Two men are talking in a restaurant.

"'I hear Boris Andreivitch was arrested by the Cheka and shot yesterday.'

"'Sh-h-h, he is sitting over there; he doesn't know about it yet.'"

We have just been reminded by the *New Republic* that the Washington treaties for the limitation of naval armaments have not yet been ratified. Let's see! That Washington Conference was held so long ago that it's hard to remember the date. But it was November, 1921, wasn't it? One year and seven months ago, and nothing done. The League of Nations, the World Court, the Washington Conference—what are they worth? Be honest, now—what are they worth?

The *Continent* (May 17) declares that "reaction away from unity is the most sinister thing to be seen in the current Christian situation." The *Congregationalist* (April 19) marks the "slow progress toward Christian unity." True—too true! Inside the church, the situation is as bad as, if not worse than, ever before. But why—if not because the denominational idea is still recognized? Substitute the community for the sect, as the community church movement does, and unity not only becomes possible, but takes place immediately.

The Presbyterian Church of England gives us the exciting news that in 1922 there was a net increase in membership of 85. The Baptists of England are all cheered up over the report that they enjoyed an increase last year of 2,109. We wonder what's the matter with the English statisticians. Our American figurers can beat these totals by the hundreds of thousands!

The "wets" in New York are still jubilating over the repeal of the prohibition enforcement act in that state. The degree of their hunger may be accurately measured by their insane frenzy over this tiny tit-bit, which is all the food they have had, or will have, for a long time. Significant is the pronouncement of the New York *Times* (June 8), no thick and thin supporter of the cause, that "prohibition, good or bad, has done wonders in New York." . . .

J. H. H.

The Periscope

Among many interesting articles appearing in the third number of that recent addition to our nation's periodicals—the *American Review,* there is one by Charles E. Merriam, professor of political science at the University of Chicago and a publicist of recognized ability. Under the title, "The Present State of Politics in the United States," Dr. Merriam, after analyzing a political party as consisting of "a body of traditions; an organization; a social or an economic interest . . .; a set of formulas or purposes; (and) a number of political personalities or leaders," turns to a consideration of the three most widely discussed present possibilities in American politics, namely, the reformation of our bi-party system on a definite radical and conservative basis; the development of a third party; the creation of a progressive bloc composed of both Republicans and Democrats who maintain their party affiliations.

Regarding the first of these three possibilities, the one so strongly advocated by Frank Munsey, which favors a recasting of our bi-party system so as to permit one party to be definitely radical in its principles and the other definitely conservative, Dr. Merriam says:

> Radicals or Conservatives may capture, as they have in the past, one party or the other, but the permanent control of the Republican or Democratic organization by either element seems improbable, and the formation of an organization *de novo* seems to be still more unlikely.

This conclusion is based on the lack of political experience and leadership in the labor movement, thus making it unreliable as the foundation for a new party, and on the lack of any other group, agrarian or middle class, which is cohesive enough to form a party. As factors on the conservative side, Charles E. Merriam cites the lack of a large land owning class, and the existence of traditional ties which hold the large business interests to the present national parties. Mr. Merriam admits, however, that the "rise of a powerful radical organization likely to take possession of the government might stimulate the creation of a conservative organization."

Concerning the second possibility, that of the formation of a third party, this author of the "American Party System" sees in the past fifty years devoted to such attempts, nothing which indicates that another endeavor along this line would meet with any better success than its predecessors. The old parties are in a position to take over any principle or political plank of an embryonic third party, thereby killing the new creature before it has gained sufficient strength to become a formidable antagonist.

> What seems more probable, however, in the immediate future is that the older parties, keenly aware of the situation, will bid against a prospective Farmer-Labor group through their platforms, their party policies and in the selection of their leaders, and that they will take over enough of the interests and principles represented in the Farmer-Labor group to prevent the establishment of a successful independent third party.

In the third possibility, "the creation of a progressive bloc in Congress or in the several states—a bloc composed of Republicans and Democrats united upon certain points in a common program, but still retaining their separate allegiances in their respective parties," Dr. Merriam detects a probable modification of the individualism characteristic of our present strictly bi-party system. As he points out, such a progressive bloc might frequently have its "thunder stolen," through the old parties appropriating its major excuse for being, but such appropriations would not threaten the existence of the bloc. It could lie dormant until new issues arose. Such a bloc would differ from a party in that it would not be seeking, as does a party, for governmental control, but merely for governmental acceptance of its principles. Such acceptance, even by the party in control, would be for it a victory. Group pressure for the realization of political ends is in harmony with present day national tendencies, for Dr. Merriam is correct in saying, that "as compared with the organization of society a hundred years ago, the American electorate is rapidly tending toward action through groups rather than through individuals."

Edward Arthur Rockwood.

AS GIVES THE SUN ITS LIGHT—

Give of thy best of wisdom and of might—
Give of thy best as gives the sun its light.

There is of life no secret more divine
Than: *What thou givest, that alone is thine.*

Give, Soul! thy best. Unto thyself be naught.
Give, Soul! thy best of loving care and thought.

So art thou come unto thy being's height—
That thou canst give as gives the sun its light.

Victor E. Southworth.

The New Evangelism

PART IV.

We come now to the point at which the New Evangelism challenges most seriously and most severely not only the devotees of the old evangelism but all the schools of ideology, that is those who believe that human progress is a matter of ideas mainly, and that the cure of the world's ills is to be sought through rationalizing and moralizing processes. Even the radicals fall for this philosophy very easily, and are enamoured of theories and intellectual programs which too often have little to do with the actual working forces of the world. American Socialism itself has failed largely because it has dwelt in the airy heights of intellectualism and has had little living contact with the real economic process. It has preached the "class struggle," but it has been mainly concerned with theoretical and political conflict. It has been creed-conscious to an extent to which it has never been class-conscious. Therefore the actual movement of life has left it indifferently on one side, while the supposedly conservative labor movement has been, despite its protest, developing more and more of the sense and force of an irrepressible conflict with the present exploiters of the world.

The trouble with your ideologists of all types, from the most conservative orthodox exhorter to the most rabid radical theorist, is that however much they try to think in terms of life they always feel in terms of scholasticism. They cannot get away from the persuasion in their own hearts that God is a preacher, or a University professor. Never do they feel Him as a workman, who is eternal comrade, not in feeling merely but in fact, with the artisans of the world. They are shocked at the suggestion that God is a materialist, or else utterly bewildered by it. But that is precisely what God is, and that is the rootage of the doctrine of the incarnation which makes it an everlasting truth. And as to our moral ideals what is all this talk of "justice" when we cannot see its relation to the common day's work? Behold your moral philosophers, from the days of Plato until now, lifting up their idealisms in words while they fatten themselves on the sweat of the slaves under their feet. Which was the reality, the "justice" they talked, or the "injustice" they did? And who has brought to pass such justice as we have except the slaves who heard little or nothing of the talk, but who wrecked the systems of injustice which were piled up on their backs, and by their wrecking compelled adjustments on a little higher plane? Did Socrates and Plato and Aristotle deliver the helots of Greece? Or did those helots, mainly by their unconscious reactions, precipitate Greece into the abyss which waits upon everything less than the civilization which is not talk, but work, the work that is the unspoiled property of the worker? Did the Roman philosophers save Rome, or did Roman slave labor wreck it? Did your chivalry of feudalism, your Christian crusades on behalf of symbols and formulas, save the medieval world, or did the serf bring that world to ruin and compel us to build again, that we might see if by chance we had learned to make place for the worker yet? And is there any promise in our Woodrow Wilsons, our David Lloyd Georges, or our less-state-involved masters of pulpits, schools, and press, that they will deliver us from the exploitation of labor in our time, which though it has changed its form from that of chattel-slavery and serfdom has become through the mechanical increase of the surplus so much more remunerative to the master class than were any of the exploitations of the past? Will the intellectualists of our day do for our spoils-built civilization what the intellectuals of all the past have failed to do for their civilizations? Or have we come to the day at last when the reactions of the working class may be something more than the blind destructiveness of yesterday, the strainings of a Samson who could do nothing more than bring the house down upon both himself and his tormentors?

Here it is that the New Evangelism challenges both the orthodox and the liberals of our time. Both orthodox and liberals are obsessed with the notion that the world is to be saved by their intellectualisms. The liberal is a little more hopeless in this respect than is the orthodox devotee of an obsolete dogma, because the liberal having achieved a measure of intellectual progress and deliverance is by that very fact all the more persuaded that the way of salvation is his. And it is not. There is proof a plenty of this in the fact that the liberal falls for the nationalistic manias of our time quite as readily as do the conservative churches, and as to the labor problem is even more inclined than the generally less wealthy orthodox folks to side with the present capitalist system. And among the "liberals" I include not only the religious come-outers of yesterday, Unitarians, Universalists, Ethical Culture folks, and all their kind, but the modern metaphysical schools, Christian Science, New Thought, and the Applied Psychologists of every type. These, one and all, are as far removed as any of our intellectuals from either understanding or meeting the economic issues of the hour. Because they all alike justify the caustic criticism of Tolstoy that "the rich are willing to do everything for the poor, except get off their backs."

It is for this reason, and not because of any lack of appreciation of "moral forces" that the New Evangelism is frankly and fearlessly on the side of "class consciousness" and "the class struggle." "Moral forces," except as the words are a mere camouflage for evasive abstractions, are themselves a product, and their character in every age is conditioned upon the economic soil in which they grow. The "moral forces" which grew in the soil of slavery did not over-throw slavery. So far as "moral forces" operated in America they grew in the soil of an utterly different economic order which conquered the North first of all, and then extended its sovereignty to the South. The "moral forces" of capitalism will not destroy capitalism, they will be found excusing it and justifying it as was the case in the South after the Cotton Gin made slavery more profitable. And so far as they seek to moderate the system the "moral forces" of capitalism will yield to whatever immoralities are felt to be necessary to continue capitalism in power. The same groups which justified the war with Germany, as a part of the international program of our dominant capitalism and its European alliances, would tomorrow justify the loosing of machine guns upon American labor to maintain capitalist domination and dividends here. The new "moral forces" which are to function when we get industrial democ-

racy are being formed now within the womb of the labor movement, just as the moral forces which functioned in the hour of the overthrow of chattel-slavery were formed in the womb of the wage-system. And the much feared and deprecated "class consciousness" of labor is the seed from which this later and higher intellectualism and morality is being formed.

For note this, all you who shrink from talk of "class consciousness" and the "class struggle" to-day. The class struggle is here, whether we admit it or not, and though even the workingman ignore it or deny it. All the kingdoms and states of the past have fallen by reason of their failure to achieve a stable system of production and distribution of goods. The dispossessed have overthrown every order of possessors the world has ever known. They have done it not consciously or intentionally, but by their automatic reactions to social maladjustment. Our system is obviously breaking down to-day, and that not less where the workers are ignorant and unorganized than where they are learning their place and part in the economy of life. The industrial collapse is working out at a tremendous rate right here in America, for it is precisely here that we have realized the widest margin between that which the workman can produce and that which he is content to take. If he had no labor organization at all here, and were content to take bare subsistence, our progress toward the economic abyss would be only that much faster. The seeds of destruction are in the system itself, as they always have been in every system which was built upon the exploitation of labor.

Consequently, "class consciousness" is not that which makes labor a menace to our economic stability. If there were no solidarity of labor anywhere in the world to-day the wreck of our civilizations would be that much the worse, just as the wreck of slavery in America would have been eventually the more terrible and irreparable if slavery had prevailed in every state of the Union. Had it prevailed the world over the wreck would have been multiplied for mischief all the more. Even so, I dare to say, knowing that few will understand, that if the dreams of our idealists could bring to pass now a world-united capitalism, and could secure the submission of labor to a mildly reformed exploitation, the outlook for civilization would be vastly worse than it is. We would have "the decline and fall of the Roman Empire" on a scale which would leave no hope of another and a better civilization except through importations from another planet.

As it is the hope of our economic salvation is at the point where the system itself operates to create a class whose interests are with a superior type of economic life. It is not necessary that they shall be superior themselves, any more than it was necessary for the North to be intellectually or morally superior to the South. The black man of the South certainly was not superior to the master class in a cultural way. His very inferiority was part of the process by which he economically wrecked the South. But had the result rested with him alone the wreck would have been the whole story. It was because the material order produced in quite a material way a wage-paying and wage-receiving class representing a higher economic level than slavery that out of the dominance of this later group there came "freedom" and the culture which belongs to "freedom." The class consciousness of the workers is "the new freedom," not the disappointing mockery of fine words, but the actual freedom of a co-operative brotherhood, the only order through which the workers can make their class solidarity real. Therefore the New Evangelism is for "class consciousness," "labor solidarity," as the means by which the new economic, and its child, the new ethic, is coming into the world.

(*To be concluded next week.*)

Seattle, Washington. ROBERT WHITAKER.

National Community Church Conference

The National Community Church Conference which was held in Chicago recently will be remembered by future church historians as an event of some importance. It was, in a sense, the climax of a series of conferences by Community Church leaders held at various times during the last four years. It was an historic conference because it was a coming together of people, who, a decade or so ago, would have found it difficult to have discovered very much in common in their religious beliefs. It will be remembered, too, in the future, as a real epoch because it was an evidence of an ideal or a spirit which by its very nature was able to melt down theological differences which have for centuries kept people divided into separate and hostile groups.

This conference, of course, was not the only gathering where this finer spirit of co-operation has been evident, but it was, in a very peculiar sense, a practical realization of the ideal of church unity which is being talked about and written about by many people both within the church and outside the church. The churches represented are not only living testimonies of the possibility of church union in local communities, but also are conspicuous examples of the new spirit which is being created by such co-operation.

The men who were interested in calling this conference felt at times that they were attempting the impossible. Realizing as they did, the sharp differences which had grown up in our diversified and unfriendly theological backgrounds, they were doubtful of any success attending a gathering together of people, who, by all the signs and tokens of our old dogmas, should not dwell together in unity. About two months before the Conference, one of the members of the Program Committee was told that this contemplated gathering would mean another denomination. This led him to remark that they would have to "go some" to get enough unanimity of action to start a denomination from the group of people who were planning to attend this Conference. No one outside of the church could have felt more doubtful of the success of this Conference than did the writer, and no one could have attended the Conference with a more skeptical attitude than the writer felt when he wended his way toward Chicago.

The whole thing, however, was a delightful surprise. Instead of a strong reactionary spirit, there was evident from the very beginning a spirit of the most delightful kind of co-operation and the desire to understand. If one were to have judged entirely by the phraseology which was used, the Conference would have seemed a veritable Tower of Babel, but there

was a spirit in the men present which transcended the phraseology. Much of the language which was used was couched in archaic theological phrases. Some of it might even savor of a strong leaning toward certain dogmas which have long since become obsolete. But these phrases were only the customary tools which were used in the effort to give expression to the new vision which very evidently had dawned upon all of these men.

The World War, whatever else it has meant, did bring to many people the opportunity of viewing the whole matter of religion from a different angle. Many of these men who were ministers in struggling denominational churches and who had spent part of their lives in promoting a sectarian religion were really born again when they came in contact with that bigger spirit which began to show itself particularly after the Armistice. It was interesting to note that of these 700 or 800 independent non-denominational churches, ninety per cent of them have come into being since the War. There has been a leaven at work all over this country and a leaven which is expressing itself in terms of a vital spirit which is doing infinitely more in blazing the trail for a new and better day than most of us imagine.

The men who made up the delegates to this Conference are men of real caliber. Some of them come from the fertile agricultural fields of the Middle West; some of them from villages and fair-sized cities; and some of them are the products of that great open world where men have been able to commune directly with the Great Infinite Spirit. All of them seemed to have been so thoroughly caught up by this new passion for co-operation, service and brotherhood, that when they came together it seemed as though they recognized one another as long lost brothers. Man after man gave expression to the same ideals. Several of them poured out their very souls, telling of their struggles in trying to put into operation the spirit which they felt was the very genius of the religion which they professed. There was very little that was negative; only occasional reference was made to the un-Christian methods sometimes used by denominational leaders in their desire to promote their ecclesiastical organization rather than the Kingdom of God. No one seemed to feel that he knew more than any one else, but all were seeking the better way by which the world could be saved, civilization regenerated, and the Kingdom of God made real.

Those who are interested in reading this will naturally wonder what the Conference accomplished aside from what has thus far been described. It is obvious, of course, that the significance of this Conference consisted more in the intangible things which were felt and realized than in anything of an organizational nature. In fact, every effort was made to prevent the Conference from ending in an organization which would tend to crystallize the ideals and thus lay the foundation for the very thing which we are seeking so strenuously today to get away from. There was, however, a strong sentiment in favor of some sort of organization which would help the churches and the people who are so keenly interested in promoting the idea of unity. This sentiment resulted in the appointment of a committee whose duty it was to formulate plans for an organization. The committee selected for this purpose worked over the matter for several hours and submitted a report. The report which was adopted suggested that the Conference organize itself as the Community Church Workers of America. It was thought wise not to organize the churches into anything which would resemble ecclesiastical machinery. The Community Church Workers of America is an organization which is made up of individuals. The only condition of membership is that one be interested in the very obvious ideal which the name of the organization embodies. The committee also recommended that the Conference elect an executive committee consisting of five members who should hold office for one year. The executive committee was duly elected and charged with three specific duties. First, the Committee was charged with the responsibility of arranging for regional and national conferences of Community Church workers. Second, the Committee was asked to make provision for a Service Bureau which is to act as a clearing house between Community Church ministers and community churches. Third, it is the duty of the Committee to secure the necessary funds to carry on these activities.

It was understood by those present that this Executive Committee would appoint a Board to carry on the activities of the Service Bureau; this Board, in turn, will very likely secure the services of a field man who will establish a central office and who will be available for special assistance to Community Churches and to communities seeking to establish such churches.

There was a lively discussion over the question of the ideals of the Community Church. The discussion resulted in the adoption of a simple statement of ideals, which is broad enough to include all the people and all the churches who are interested in approaching the subject of religion from this new angle of unity. The attitude of the delegates was so fine on this point that it gives us all occasion to feel confident that the Movement will not break up into radical and orthodox wings; in fact, it was evident that radicalism and orthodoxy could work together provided the spirit is big enough to find the common denominator in the thing we call life rather than in intellectual concepts. This new organization will become more and more the banner around which all the people who have seen the "vision splendid" will rally. The enthusiasm with which these delegates opened their minds and hearts is a signal for all who see anything in the Community Church idea to co-operate in a kindly and vigorous manner in order that this new evangel of a better day may reach the people of America.

There are still many problems ahead and the Movement will need the assistance of wise, patient leaders in order to keep out of the dangers which constantly threaten it. But, what is hopeful about it is that the dominant note seems to be the desire to carry out the burden of that great prayer of Jesus of Nazareth when he prayed that all of God's people might be made one. Many people are realizing today that this unity is absolutely basic in working out a solution of the manifold problems which confront the world. If this Conference has succeeded in helping on the cause of religious unity it has made a contribution to the cause of civilization, the value of which can only be estimated by those who come after us.

R. Carl Stoll.

A New Memorial Day Service

[The following article describes a unique and impressive service which was held on Memorial Day in Cincinnati by the faculty and students of the Hebrew Union College. We heard of the plan of this service in its early stages of preparation, and immediately asked that an account of what was done might be printed in UNITY. One of the students participating in the service, Mr. B. D. Cohon, has sent us this account which we print with gratitude and joy. Here is a new idea for the celebration of a day which is beautiful in sentiment, but unfortunately restricted to the memorial recognition of only one particular group of those who have served and died for the nation and its people. Our soldiers should not be forgotten—they are not to blame for the wars in which they have fought! But if we are ever to get away from the traditions of militarism, and if we are ever to be worthy of all those by whom and through whom we live today, we must lift Memorial Day to a plane of universal recognition of all soldiers of the common good. It is this, as Dr. Thayer pointed out, for which William James plead in his famous essay, "A Moral Equivalent of War"; and this which the teachers and students of the Hebrew Union College have achieved in this noble service conducted over the graves of men and women killed in the line of industrial duty. It should be added that the initiative in this matter was taken by Dr. Abraham Cronbach, a member of the faculty of the College.—J. H. H.]

While the throngs of men and women the country over payed tribute to the heroes who fell in war, a small group of men—mainly young men—scattered flowers and prayed over the graves of the unhonored and unsung who were crushed in the labors of peace and social upbuilding. Early on Decoration Day, in the solemn quiet of the Spring Grove Cemetery, in the city of Cincinnati, this group moved from grave to grave paying silent tribute to those "who gave their lives that others might live." It was a solemn ceremony and unique. The group included Catholic, Protestant and Jew, both the white and the black races, and both sexes.

A group of students from the Hebrew Union College opened the service with the hymn, "Say Not They Die." Over the grave of an electrician who was electrocuted at his job, the hymn took on peculiar power:

> They cannot die whose lives are part
> Of that great life which is to be;
> Whose hearts beat with the world's great heart,
> And throb with its high destiny.

Rabbi James G. Heller gave the opening prayer:

"O Thou, our God and Father! Let the meaning of this hour, we beseech Thee, find lodgment in our hearts, that it may, indeed, be unto us a memorial solemn without sorrow, precious yet bright with radiant hope. For beneath this sod rests the mortal memorial of godlike spirits, men and women—humble-souled—who yet glorified Thine image. May their example give us new hearts to espouse the heroism they evinced—not on the fields of battle, not in ruthlessly or reluctantly taking life, but in the peace and quiet of labor and of home, in giving life, even their own, without stint. At this shrine of their spirits let us kindle our souls' spark that we may prove our capacity in equal devotion, for equal sublimity. Amen."

Rev. George A. Thayer, pastor Emeritus of the First Unitarian Church, spoke briefly and solemnly as follows:

"We celebrate in this secluded spot a custom which for some sixty years has constituted in large measure one of the most religious festivals of the American people, but which because it began so long ago has lost its old fervor and has ceased for the most part to touch any deep cords of sentiment in the majority of the people who visit the numerous burial grounds upon this anniversary. When the festival was instituted it recalled vividly to innumerable American households the figure of some young man, often of several boys in the dawn of manhood, whose lives had come to an untimely end in the recent four years of war between the Northern and the Southern states of the Union. It was a tragic experience to our people. War of any severity had been unknown to us since the days of the Revolution, eighty years before. Now it had chosen as its victims those from every community who were the promise of the next generation, its strong, ambitious, quick-witted, lovable youth.

"We have heard in these later days of the great war over the sea many of the same lamentations which found expression in the poetry of that time, and one of the most impressive of these later elegies written by the young English soldier who died for his cause, Rupert Brooke, is most applicable to the spirit which inaugurated Memorial Day.

> They laid the world away, poured out the red
> Sweet wine of youth; gave up the years to be
> Of work and joy; and that unhoped serene
> That men call age; and those who would have been
> Their sons, they gave, their immortality.

"But the passage of time has made all that seem like ancient history; as I had an illustration once in my visit to the noble hall of Harvard University which records the distinguished list of graduates who died for the Union. As I stood contemplating many of the names of my friends and contemporaries an undergraduate of my acquaintance approached and to him I called attention to the tablets. He answered in a somewhat dazed manner, 'But that was a long time ago.'

"What can we substitute for those bygone memories to keep life in the festival? Are those who have laid down their life in some national contest the only heroes and martyrs whose deeds deserve grateful appreciation? Our reply this morning is that the daily movement of peace is filled with self-sacrifices for duty, with patient endurance, with fearlessness of death, and all the virtues which are popularly supposed to be produced only on the battle field. All industry, all commerce, all acts and institutions of mercy in hospitals abound with courage as splendid and as modest as ever were shown in siege and assault of war. William James once suggested in a striking essay upon a moral equivalent of war 'that in that saner epoch of the future when the hideous and ineffective processes of battle slaughter had been outlawed by all civilized nations, some substitute for the development of the hardy virtues which are ascribed by its defenders solely to the discipline of military service should be found in conscription of all the rising generation to the numerous forms of drudgery and adventure which are at the root of our ordinary existence.'

"We feed, we are clothed, and sheltered, we are protected from danger and death by fishermen and sailors, by miners and the excavators of tunnels, especially in these days of heroic scientific discovery by the physicians, chemists, nurses who expose themselves to danger and death that there may be no more pestilences, Pasteur, whose centennial is being celebrated, discovered the causes of disease which was constantly carrying off thousands of lives, especially that most malignant scourge of child bearing, puerperal fever. In these

investigations he nearly lost his own life by incurring a paralysis which left him permanently crippled.

"Suppose, suggests Professor James, the nation classifies for the enforced service of all its rising youth a variety of hazardous and difficult occupations. Such are the fishing fleets of the Grand Banks and the Polar seas, the manning of freight trains as brakemen and firemen, the police service, the fire extinguishing service, the forging of steel, the construction of sky scrapers and the host of like undertakings which involve pain and arduous toil. Such trades are productive of most of the qualities which are imputed to war alone. Wherefore instead of slaughtering its youth periodically to the end of destroying other youth, we assign them to compulsory tasks which construct and create the instrumentalities whereby mankind increases the sum of happiness and wisdom?

"Then we should have a stock of heroes and martyrs fully as admirable as any annals of battle can show, while the mass of misery which follows the trail of military belligerency would be banished.

"In something of that spirit of commemoration of the daily civic virtues, often overlooked and scorned but without which civilization would collapse, we pay our homage to-day to a few types of the common humanity who lived and died that their fellow souls may live and be happy."

Rev. E. H. Oxley, pastor of the St. Andrews Episcopal Colored Church, read from Horace Traubel, as follows:

We worship the destroyer. We despise or at least ignore the builder. . . . You look with awe upon a battlefield. Do you not look with as much awe upon a tunnel? Here is an honest battle. A battle with the rocks. . . . Here is a battle in which no brother takes up arms against a brother. Yet this battle, too, has its victims. And you look on and think and say nothing. . . . You look down into these holes in the ground and your pulse is undisturbed. . . . What is the matter? . . .

Some men die that you may live. Some on scaffolds. Some on battlefields. Some in tunnels. You can understand Savonarola burnt at the stake. You can understand John Brown, executed at Harper's Ferry. Why do you fail to understand this somebody sacrificed in the tunnel? I do not say that the stake and the scaffold have tricked you. But I do say that the tunnel has tricked you. . . . For if you fail to understand the tunnel you deny all martyrdom. . . .

He died humbly crushed underneath a rock. They have brought him out of the ground. His face is pale but satisfied. Your city of millions will not stay in its heavy round to regard his anonymous visage. Yet this unknown man has saved your city. But for him your city could not exist. All labor lies there prostrate in his inert form. Come out of your churches, all of you, and worship here. Leave your creeds behind. This is creed enough. Worship here. Here is religion enough.

"Thou worker who hast given thy life that others might live," read Miss Dorothy Hart, representing the Catholics, "in thee hath the world been hallowed; through thee hath come unto us the summons Divine that we seek no good which is less than the utmost good of all."

Flowers were scattered on the grave and the group proceeded slowly and silently to the grave of a railroader who died in a wreck, of a policeman who was shot on duty, of a fireman who died in an explosion, and of a mother who died in childbirth. Over each grave Miss Hart offered the prayer quoted, and flowers were scattered by the group.

Rabbi Jacob H. Kaplan concluded the service with prayer:

"O God, help us to rededicate ourselves anew unto life and bless us according to Thy gracious promise: May the Lord bless you and keep you; may the Lord lift up His countenance upon you and be gracious unto you. May the Lord lift up His countenance upon us and give us His peace, His peace in our hearts, His peace in our work, His peace in every corner of the earth. Amen."

B. D. COHON.

CORRESPONDENCE

"NEVER AGAIN!" SAYS DR. SCUDDER

To the Editor of UNITY:

Dr. Doremus Scudder was secretary of the Greater Boston Federation of Churches in 1920-22. He had already a noble record as a missionary in Japan and a pastor in Hawaii. During the war he served in Siberia under the American Red Cross with the commission of Major. His work in Boston was brought to an end by a serious automobile accident which so reduced his strength that he felt obliged to seek a milder climate. He is now a pastor in California. It is safe to say that no other man ever won in so short a period so large a measure of confidence and devotion on the part of the ministers and churches of Greater Boston as Dr. Scudder in his all too short service there. The following extract from a recent letter of his possesses great interest as an honored Christian leader's present feeling in regard to the World War. It was not written for publication but was sent in reply to an invitation to join the Association to Abolish War. It is now given to the public, however, with his permission after due request.

HENRY W. PINKHAM,
Secretary, The Association to Abolish War.

Brookline, Mass., June 3, 1923.

[Enclosure]

DR. SCUDDER AND THE WORLD WAR

"When the war opened I was a pacifist and opposed all preparations by our Government for fighting. In Hawaii in 1915 this was also a local issue in our legislature and at public legislative hearings I took a decided stand against preparedness.

"But the war propaganda finally got me and I came to feel it the duty of our nation to enter the conflict in order to end war and help democratize the world. I was unwilling to take this stand and remain at home safe while our soldiers were being killed. So I tried to secure a chaplaincy but was refused because of age. I did, however, succeed in getting a Red Cross appointment in Siberia as Director of the department of civilian relief. I felt that after years spent in Hawaii the chances at my age of surviving the rigors of that climate were not good, an expectation not at all justified by what soon proved to be the wonderful healthfulness of the Siberian winter.

"But what I saw in Siberia, what issued at Versailles in Treaty and League making, and the rest of the after-war history with all the illumination as to how warfare through propaganda deceived and even yet nearly five years after the armistice continues to deceive, what untold burdens and suffering lasting far beyond its continuance war causes, its inability to serve as a democratizing factor, and its power to rob a free people like ourselves of not a few guarantees of liberties, have convinced me that I was wrong, that a part of the blood-guilt of the world is mine and that I owe every possible effort I can muster to help atone for the greatest crime in human history.

"I am one of the millions in all lands who have sworn 'Never Again' and who are dedicated to absolutely unrelenting opposition to the war-spirit with all its abhorrent family of crushing taxation, preparedness, so-called defensive measures, provocative tariffs and restrictions upon the free intercourse of peoples through prejudice of race and nationality."

"UNITY'S" STAND ON WORLD PROBLEMS

My dear Mr. Holmes:

I have just read Mr. Charles H. Cochran's "Criticism" with your reply in UNITY of May 17th. While I admire Mr. Cochran's open expression of disapproval, I cannot quite agree with

THE FIELD

"The World is my country, to do good is my Religion"

TO THE UNITARIAN AND LIBERAL RELIGIOUS PEACE SOCIETY

At Its Annual Meeting at New Hall, London, in Whiteweek, 1923.

(*Continued.*)

If one felt conditions were improving here, there would be no need to write in this strain, but if the reparations are imposed on Hungary then it would seem she will undergo that period of poverty and distress through which Austria has gone and Germany is now experiencing.

In that case next winter will be a sadder one for many of the middle class, the pensioned and the unemployed.

Everyone hopes something better will turn up, such as a revision of the peace treaty, better economic relations with the neighboring states and the fixing of a just reparations, so that charity will not be required, but the evils of the present time may be healed in the normal way of a staple industry and social life.

How little relief work one can do in a great city, but the little done is a sign that Hungary has good friends in England and America who want to give practical proof of their goodwill.

It is always impressive to find how many lives one can touch for mutual fellowship in a short period of time. While a relief mission needs money the money side is not the only thing of value. There are the innumerable links formed between the people of other nations, friendly visits and inquiries made for English and American helpers of children, better international relations are created, the removing of illwill by kindly deeds and of misunderstandings by the word of trust, the renewing of hope by the gifts of friends in other lands and the feeling that Hungary has fellow workers in other countries who seek to bring to her justice and right.

Principal Jacks of Manchester College at the national conference would surely include such relief mission work as being part of an active religious ministry and I trust this work is helping the cause of true religion and is not out of keeping with the calling of a minister. By such work we can advance the cause of brotherhood and truth and peace. The Quakers have worked in such a spirit and their name and work is honored and revered throughout the world. It was Major David Davies, M. P. of South Wales, when he was here at a League of Nations Union meeting, who reassured me that my humble work had some value, for not only did he give a generous gift for tuberculosis children, but said that the relief work was good, but whatever helps to create friendly links at this time between the nations that had been at war was of great value in the interest of peace.

It had been my intention to be at home for the Whiteweek meetings this year, but the present conditions here have brought extra work for the sufferers, especially the middle class, the students and the families of the interned—those who are victims of the daily rising prices and the depreciation of the kronen.

At this season of the year I am sending as many tuberculosis children as possible to the sanatorium and in nearly all cases already sent, the children have been cured. I shall return at the beginning of June and so on this account I cannot be with you, but I trust your society will realize I am nevertheless working in the greatest cause of all—a cause the whole world needs in this hour to heal the hatreds and jealousies, the sufferings and injustices—the cause of a world peace.

We must not seek a peace in which, as of old, we prepare for war in order to maintain peace, but a peace which shall unite all the forces of mankind to outlaw war which shall be preached from pulpit, parliament, press, school and all places where men and women congregate together as the ideal which shall end war and bring about a mutual understanding among all nations.

May your meeting be well attended, may it strengthen the old members, bring in new ones, and stand forth in our religious community as a witness that we have a living gospel, that the cause of peace, the Christ ideal is the greatest task for the churches today and is indeed the work which God has committed to human hands and brains and feet in order to bring His kingdom of brotherhood and love and peace upon this earth of ours, so that He may be proclaimed in very truth the Father of all souls.

Today the call comes to help to save the world from its hates and revenges; we are to be fellow laborers with God and all good men and women in extending the blessings of the tidings of peace and in bringing in "the thousand years of peace."

Yours fraternally,
FREDERICK HANKINSON.

Relief Mission, Hotel Hungaria, Budapest, Hungary, May 8, 1923.

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him. . . . I admire and approve of the fearless stand that the editors of UNITY always take on world problems.

Suppose four men with humane instincts and honest intentions, picked at random from different communities, and sent to Versailles instead of that so-called "Big Four," would the world be in such deplorable condition as it is today?

With my best wishes, Yours,
H. SIEWERT.

WHAT CONSTITUTES CHURCH UNITY?

Dear Mr. Holmes:

I don't want to be bothering you all the time with correspondence and I don't offer the following thoughts for publication unless you should care to publish them. It is a propos of Slattery's address to our Unitarian ministers. I was there and heard him. It was not quite the same as printed in the *Transcript* and possibly in other papers; but even supposing it were the same, I don't believe from your editorial in May 24th that you really got the thing *in toto*.

What Slattery did in the first place was, as Speight puts it in his reply, to "invite us to come in by the back door," that is, unite once more with the Congregational body. He has his history wrong, we never split from orthodox Congregationalism; they split from us. The right wing split off and built their own churches, as is evidenced by the fact that our old New England "First Churches" are in the hands of Unitarians today. They are cordially invited to come back whenever they want to.

Slattery stated that Unitarianism was a protest against New England Calvinism, which it was in the beginning. But Channing et al. were not trinitarian, though we may look upon their position as a kind of half-way house. I suppose the adoptionist view is pretty near it and even today many New England Unitarians hold Jesus to be unique.

Slattery invited us to "give up every negation," that is to accept once more a trinitarian doctrine. I don't believe he realizes how far we have travelled from that position. He would like to have us reunite with the orthodox Congregational body, then, as per the Lambeth Conference, after we have accepted trinitarianism and given up every negation, subscribe to the Athanasian Creed, our clergy to be ordained by an Episcopal bishop. This came out in the question period following his address. He stated that several Congregational ministers have announced their willingness to accept this creed and be so ordained.

Now I submit that this is *not* church unity. This means uniting with the Episcopal Church. Here is the joker: *What is to prevent any minister of any church accepting the Athanasian Creed and being ordained by an Episcopal bishop* right this moment? This means that he becomes an Episcopal minister and several of our men have done that very thing. I could go to Bishop Lawrence tomorrow, subscribe to the Athanasian Creed, be ordained as soon as he felt I was right in belief and become an Episcopal clergyman.

The above paragraph explains why we have no church unity and why the famous Lambeth Conference failed signally. In this matter of church unity, we liberals have to make all the concessions. The churchman will not meet us half-way. And when we have made all the concessions and consent to subscribe to a worn-out creed and be ordained by an Episcopal bishop, we are just where we were before, we have in effect become Episcopal clergymen, can wear our collars hindside-before, and so far as church unity is concerned the Lambeth Conference might as well never have been.

Dr. Guthrie once told me that there is a place in his church for clergy of all shades of belief. But does Dr. Grant's experience bear it out?

Sincerely,
WALTER S. SWISHER.

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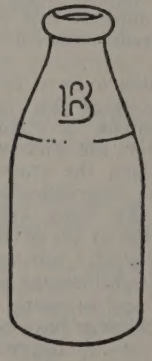

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